

A
Sermon preached
at the Tower of London,
the eleuenth day of De-
cember. 1569.
(. . .)

By Maister Edward
Dering.

Perused and allowed by
authoritie.

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Sermon preached
at the Tower of London
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A Sermon preached at
the Tower of London, by Ma.
Edward Dering, the 21. of
December. 1569.

John. 6. 34. 35.

¶ Then they said vnto him, Lorde, giue
vs euer-more of this bread. And Iesus
said vnto them. I am the bread of life:
he that commeth vnto mee shall not
hunger, and he that belecueth in mee
shall neuer thirst.



We haue (Deerely be-
loued in our Lorde and
Saviour Christe) wee
haue in thys portion of
Scripture to consyder:
First, thys petition or request which
the Iewes make vnto Christ in these
wordes: Lord giue vs euermore of thys
bread. Then, the aunswer that our Sa-
uiour Christ maketh againe: I am the
bread of life. &c. They request riseth
of certaine wordes, spoken immediatlie
before, where Christ sayth: My Father
giueth vnto you from heauen the true
bread. For the bread of God is hee that

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commeth downe from heauen, and gy-
ueth life vnto the worlde. Through
which wordes they bzake out straight in-
to this prayer: O Lorde giue vs alwayes
this bread. These wordes they doe not
biter with any good affection, or longing
desires to bee partakers of the mercies,
which are offered vnto all in Christ Je-
sus: but rather of a dis tempered mind,
drawne into contrarie desires, seeking
by all meanes to fill themselves with
happynesse, and yet to test and scoffe at
the doctrine of Christ. The thoughts of
theyr mindes are made manifest, bothe
by these wordes of Christ: Ye seeke me
because yee eate of the loaves and were
filled: and also by their owne words to
the same effect, where they say: Our fa-
thers did eate Manna in the wildernesse.
Likewise requiring that Christ would
so feede them still by Wyrdle, and then
they would follow him. And afterwarde
also, when Christe had further taught
them that he would in no such sort feede
them daintilie on earth, but if they
would eate of the Breade that hee
would giue, they must renounce such
fleshy

Ioh, 6, 26

Iohn, 6, 31

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fleshy concupiscence, crucify themselues
vnto the woꝛlde, and bee with a liuelie
faith incoꝛpoꝛate into his bodie, then
they should eate, of liuing bꝛead: as sone
as they had heard this, they murmured
at him, shewing that hee was not the
bꝛead that they did seeke foꝛ, and then
declared tohat was theyꝛ scoffing spirit,
and saide openlie: Is not this Iesus the
sonne of Ioseph, whose father and mo- Iohn, 6, 42
ther wee know? Howe came he downe
from heauen? Thus deerey beloued,
we learne what mindes these men had
that would so faine haue beens fed with
the bꝛead of life. They woulde liue foꝛ
euer: but they woulde liue as they lyst. Iohn, 6, 18
They woulde folloꝛwe Chꝛist: but they
woulde neither hunger noꝛ thirst. They
woulde do the will of G D D, but they
would not crucifie their affections. They
woulde come vnto Heauen: but they
would not be led by Iesus the poꝛe Car-
penters sonne. Theyꝛ carnall fancies
beguiled them. Theyꝛ scoffing at Iesus
Chꝛist made their hearts so blinde, and
theyꝛ desire of happinesse was nothing
but the shew of theyꝛ owne folly. Powe

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Heb. 4. 11.

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1. Cor. 2. 14.

Iohn. 3. 4.

Iohn. 4. 15.

Mark. 10. 35

Mat. 20. 20

let vs beware by other mens harmes. Let vs not fall after y^e same example of disobedience. If we bring our carnal fancies to the word of God, we shall neuer understand it. The natural man perceiuet not y^e things that are of God. Such grosse imaginations deceyued Nicodemus, that he knewe not what it was to be bozn a new. Such fancies made blind the woman of Samaria, that shee knewe not howe to aske for the water of life. Such carnall imaginations made the childzen of Zebedy to aske of our sauour Christ, they knew not what. Yea, all the Disciples of our sauour Christ, by such fleshly desires oftentimes vnderstoode him not. And how much more ought we to take heede that haue so barren harts, not watered so plentifully wyth Gods spirite? Whether shall we be led, if wee bring vnto Gods word our sensuall appetites? Sure eu^e thither, whether these Iewes are gone befoze vs, to murmur against Christ, & despise his Crosse. Let vs the take heed while it is yet time, and in obedience of Gods word banish farre from vs our owne vnderstanding, and if we

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we wil be taught of the lord God, let vs
leade into captiuitie all our owne cogi-
tations, and seeke no better estate for the
Gospel of God, then he himselfe hath ap-
pointed by his holy wisdom. Otherwise
it wil surely come vpon vs, that came so
long agoe vpon these carnall Iewes, &
we shall haue so good liking of our owne
delight, that we shal contemne the poore
Galilean, and with a proude counte-
nance wee shall thinke much scozne,
that the Carpenters sonne should be our
Maister. This is the fruit that groweth
out of mans wisdom. Here it is plain-
ly testified in this 6. of Iohn. It is testi-
fied in the Scribes and Pharisees, that
so often scoffed at our sauiour Christ: in
the Souldiers that vpon the Crosse had
him in such derision: in the whole mul-
titude of the Iewes that stroke him and
spitte on him, and bad him areade, who
had hurt him. Thus after that by car-
nall reason they woulde needes iudge of
Christ, they grewe more and more in
hardnes of hart, till they thought it good
wisdom to speake so great blasphemie.
Such Gospellers there were manie in

2. Cor. 10. 5

Math. 13. 55.

Mat. 27. 27.

Mark. 15. 15.

Iohn. 19. 2.

Luk. 23. 36

Mar. 15. 31,

Mat. 26. 68

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Mat. 5. 39

Prudence.

2. Pet. 3. 4

the primitive Church, that thought the
 selues wise in making a test of Christe.
 So Iulianus the Apostata, when y^e Chri-
 stians asked help against all they^r ini-
 ries, with mockes and scoffes he woulde
 aske why they did complaine, when the
 Galilean they^r Maister bade them doe
 goodd for euill: If any woulde take away
 they^r Coate, that then they should giue
 him also their cloake. So many wicked
 Magistrates spoyled the Christians of
 their money, and woulde taunte them
 merrilie with the saying of their CDD:
Quod Cesaris scis, Cesari da, Giue that
 vnto Caesar, that thou knowest is Cæ-
 sars. Such Gospellers at this day, wee
 haue a great many in Englande, that
 laugh smoothtlie in their sleeves, at they^r
 madnesse (as they thinke) that follow so
 earnestly the Gospell. So Saint Peter
 hath borne witnes generally of the wic-
 ked of all ages: that they shall thinke it
 much madnesse, that other will not run
 to like effusion of ryot: but let them as-
 lone, that seeke willingly to goe so farre
 astray. This is the time of they^r reioy-
 sing. The daies of repentaunce are not
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yet come. When they haue done wyth
their mocking, themselves shal bee then
mocked at, and for all theyr pleasant
sporting, they shall bee called to iudge-
ment.

An other thing I noted vnto you in
the petition of these Iewes, and that
was a desyre of happinesse which they
wished to come vnto: and in the middes
of their mallice, yet an inward sighing
of spirite, that they might once eate of
the Breade of life. They pleased them-
selves exceedingly in fighting against
Christe, and yet againe in remorſe of
conscience, they wished to be partakers
of eternall life. And this is that sparke-
ling of the grace of God, which is kind-
led in the harts of all menne, of which
Saint Iohn sayth: That Christ ligh-
teneth all men that come into thys
worlde. Caine had this light, when the
burden of his sinne seemed so heauy vnto
him, that it coulde not bee pardoned.
Esau had this light, when for losse of hys
fathers blessing, he lifted vp his voice
and wept. Pharaoh had this light, when
in remembraunce of all his plagues hee
cried

Iohn, 1, 9.

Gene, 4, 13

Gen, 27, 38

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Exo.9.27

cried at the last: The Lord is righteous, but I and my people are wicked. The Sorcerers of Egypt, they had this light, when God confounded their wisdom, in a most vile creature, and they confessed before Pharaoh: This is the finger of

Exod.8.19

GOD. Pilate had this light: when he washed his hands, and cried before all

Mat.27.24

the Jewes, That hee was innocent from the blood of Christ. Simon Magus had this light, when hee wondered at the signes and myracles that were wrought by the Apostles, and would haue giuen money for the holie Ghost. The Gentiles themselves, they had all this light.

Act.8.13,

1.Mac,6.12.

Antiochus, when hee wept for all the euill that he had done at Jerusalem. Iulianus, when he cried, *Vicisti Galilee*. A man of Galile, thou hast gotten the victory. Adrian at his death, when he spake vnto himselfe, *Animula vagula, blandula, hospes comesq; corporis, quae nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula?* Brutus had this light, when the night before he was slaine, hee thought he sawe a sprite that cried thus vnto him, *Ego sum tuus malus genius Bru-*

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re: hodie me in Phillippis videbis. But
what neede I (deere lie beloued) to make
this long by examples. You your selues
(I am sure) you can witnesse with thys
trueth. There is none of you so farre gi-
uen ouer to vncleannes, but I am sure
sometime you say with these vncleane
Iewes: O Lorde giue vs one day the
bread of life. This is the triumph that
vertue hath ouer vice, that wheresoener
she is most hated, there shee is often wy-
shed for. And this is the great punish-
ment that God bringeth vppon the wic-
ked, euen as the Poet saide: *Virtutem
ut videant, intabescantque relictæ*: What
though they loue not vertue, nor cannot
lyke to follow her, yet they should pyne
away with a longing desyre after her.
And this I am sure it striketh deep, and
woundeth the conscience of the wicked.
Though they haue set their hart as an
Adamant stone, and made their face like
flint, yet grace perceth thzoughout their
concupiscence, and they say sometime,
the way of vertue is better. There was
neuer so impure and dissolute an adulte-
rer, but he hath said sometime, the chaste
bodie

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James. 5. 3

Psal. 37. 21

body is best. Ther was neuer so blasphemous noꝝ vile a swearer, but sometime hee hath trembled at Gods Maiestie. There was neuer man so proude & ambitious, but sometime he remembreth he is but earth & ashes. There was neuer such an vsurer, noꝝ conetous wretch, but sometime he thinketh his gold and siluer shall canker, and the rust of it shall be a witnesse against him. There was neuer so riotous a person, sumptuous and prodigall, but sometime hee condemneth his owne dooing, and sayth with the Prophet: The vnrighteous man borroweth, and payeth not againe. And what should I say more? Ther was neuer so high minded noꝝ vaine-glorious a King, but he hath sometime thought his Crowne would fall from his heade, and the Crowne of righteousness was better, which was in the kingdome of heauen. And this dearely beloued, as it is in a wicked life, so likewise it is in corrupt Religion. Trueth that is strongest, and ouercommeth all, in Religion sozeth the enemy oftentimes to confesse her. There was neuer Papist that so magnified

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nished Merites, and talked of his works
of Supererogation, but oftentimes in
his conscience he would surelie confesse:

That when hee had done all, yet hee was
vnprofitable. Luke, 17, 10

There was neuer anie so
great an enemy to Faith, but when his
conscience was touched with the grieue
of Sinne, hee would cry aloude: Faith a-
lone dooth iustifie. Rom. 3. 28

There was neuer
(I am sure) Papist yet so drunken, that
made so much of all his fleshly worship-
pings, of Organes, and singing, of Al-
tares and Altare-clothes, of Franken-
sence, and sweete smelling savours: of
banners and streamers: of godly tunes
and melodie: of silver crosses and Chal-
lices, but he hath saide sometime: Who
required these things at your handes? Esay, 1, 12.
Ioh, 4, 23,

The true worshippers doe worshippe in
spirite and veritie. There was neuer
Papist in so deepe a sleepe of Wardons
and Purgatorie, but he hath surelie said
it, such weake engines can breake down
but paper walles, and such colde water
can quench but painted fyres. There
was neuer Hope nor generall Counsell
so desperatelie bent, to set by worship-
ping

Psal. 115. 5.

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ping of Images, but their owne hearts
haue often cried within the. They haue
mouthes and speake not, they haue eyes
and see not, they haue eares and heare
not, they haue noses and smell not, they
haue handes and touche not, they haue
feet and walke not: thou shalt not bowe
downe to them, nor worshippe them.
There was neuer Papisse so blinded
with the great absurditie of Transub-
stantiation, but sometime seeing y wine
in the Challice, hee hath bene afraid to
say: by this and by nothing els, let my
sinnes be washed, and seeing the Cake
in the Priestes handes: thou alone hast
redeemed mee, and alone by thee I looke
to be saued. This doubt ye not (dearelie
beloued) is the working of the Lord, in
the hearts of all his enemies. Refuse
him howe ye will in life or in Religion,
you shall carie day and night a witnesse
in your breast against your selues, and
your harts will condemne you, that crie
euermore against you: the waie vnto
true happinesse, is neither by sinne nor
superstition: neither by open rebellion,
nor yet by accursed Idolatrie. And thus
far

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farre out of this petition of the froward
Iewes I haue noted vnto you, what I
haue thought best for your common in-
struction. The Lord graunt vs that wee
make the like request, but with a better
spirite, and pray euermore vnto him: O
Lord, giue vs alwaies the breade of life.
Nowe let vs consider the other parte,
which (I said) is the answer of our sa-
nour Christ, in these wordes: I am the
breade of life, he that commeth vnto mee
shall neuer hunger, and hee that belee-
ueth in mee shall neuer thirst. Out of
this place (deerely beloued) I will note
vnto you, as the text giveth me occasion,
these three pointes. First, who is the
bread of life, then by what meanes he is
eaten, and thirdlie, what fruite com-
meth of such sustenance. Who is this
bread, Christ sheweth in these wordes: I
am the bread of life. By what meanes
he is eaten, it is shewed in these wordes:
He that commeth vnto me, He that be-
leeueth in me. What fruite commeth of
it, it is shewed in these wordes: He shall
neuer hunger, He shall neuer thirst. I
am the bread of lyfe. These wordes they
signifie

John, 6, 34

John, 6, 35

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signifie thus much, that in Christ alone
 we haue life, and all confidence of salua-
 tion must bee grounded on him, and on
 none els. Christ crucified is a continuall
 Sacrifice of reconciliation standing bee-
 twene God and vs, so that whatsoener
 grace, mercie, and peace is powred vpon
 vs by God the Father, it commeth down
 through the bodie of Christe vpon the
 Crosse: and whatsoener ioy or comfort
 we can haue in beeing vessels of mercie,
 thus it is made perfect: when with a
 liuely faith we looke through Christ cru-
 cified, and so goe with boldnes vnto the
 throne of grace. Thus Christ is called
 the breade of life: the swete of our soule,
 and nourisher bp of our consciences to a
 perpetuall quietnesse. This the Scrip-
 tures testifie most plentifully in all pla-
 ces, witnessing, that whensoener wee
 feele our selues hungry, that is, Labou-
 ring and heauy loden with the burden of
 our sinnes, wee must come vnto Christ:
 and hee will refresh vs. From our first
 father Adam, vntill the last man that
 shal be borne vpon earth, neuer was nor
 shall be one that shall find other swete of
 life.

Math, 11, 28

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lyfe. Adam by whose sinne wee were all condemned, when hee was cast out of Paradise, that is, out of Gods fauor and the place of reſte, hee coulde not feede his ſoule neither with the laboꝝ of his hand, noꝝ with the ſweat of his browes, but the firſt food of life he found in this pꝛomiſe, That the ſeede of the Woman, ſhoulde treade downe the heade of the Serpent. Abraham, Iſaack, and Iacob, in all their wandꝝing iourneies, they liued not by this, That their poſteritie ſhould be multiplied, and enioy a lande that flowed with mylke and honie: But thys was the breade of life y^e made theyꝝ hart glad, euen the ſight of Chꝛiſt, and by this pꝛomiſe every one of them liued: In thy ſeede all the nations of the earth ſhall be bleſſed. The Lawe that came after, and taught vs true obedience, wee learned nothing by it, But the knowledge of our ſinne, nor it wrought nothing in vs, but the multiplying of our iniquitie.

The lawes and oꝛdinances, which were in meates and dꝛinkes, and carnall rites and ceremonies, they coulde not feede the conſcience of him that did the ſeruite:

Gen, 3, 15,

Gen, 12, 3
and 26, 4,
and 28, 14

Rom. 7. 7.
Rom, 5, 10

Heb, 9, 9.
Heb, 10, 4,

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Gala. 3, 24

Esay, 9, 6

Ephe. 4. 12

Rom. 4. 16

Ephe. 2. 14

Acts. 4, 12

the Sacrifices & offerings were not such as they coulde giue vnto vs the sode of life: It was altogether vnpossible, that the bloode of Bulles and Goates shoulde take away sinnes, but so far the Lawe did feede our soules, as it shut vs vppe in the faith that should be reuealed, & led vs as a Schoolemaister vnto Christ. The Prophets that came after, rayled vp of God to teach his people, they shewed no other marke to looke on, no other hope to liue by, but that childe that shoulde be borne vnto them, And that sonne that shoulde be giuen them, whose name was wondrous, counsellor, the mighty God, the euerlasting Father, the Prince of peace. The Apostles & Euangelistes now sent in these latter daies for the worke of the Ministerie, To gather together the Saints, and build vp the body of Christ: They feede vs not with the sode of our owne works or well doing, but to make our faith strong, and the promise of God sure, they tell vs: Christ is our peace, and there is no other name vnder Heauen giuen vnto men, by which wee shall liue, saue onely the name of Iesus Christ.

Thus

Thus Christ is our breade of life, and if we will build our selues vpon Abraham Isaac, or Iacob, to be of their posteritie, if we will be led by the Law & the Prophets, by the Apostles and Euangelists, to find the food of life: if we beare Christ himselfe, or will bee his Disciples, then this is our Religion: Christ is the bread of life, How too wretched haue the Preachers beens that haue called you fro this bread, to feed you with their corrupt leauen, from this fountaine and wellspring, to their owne puddles that can holde no Water. Thus they haue all done that haue ledde you any whether sauing to Christe alone, that haue taught you to pray vnto Saints, Angelles, or Archangelles, to be your Mediators, that haue tolde you of iustification in your owne workes, that haue solde vnto you theyr Masses, as sacrifices propitiatorie for y quick and dead, that haue bid you trust in pardons and indulgences for remission of sinnes, that haue bzought you vnto the Pope, a sicke heade of an ill disposed Synagogue, to hang your faith vpon his seue, that hath tolde you of generall

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Councels, they could not erre, but what soeuer they should detrac, you shoulde so receiue it, as 4 holy Euangelists. Thus haue these Wonders spoken, and thus haue they deluded you, and yet they saie still: whererin haue wee offended? But the Lord be praised, that hath deliuered vs out of the kingdome of such darknes, and brought vs againe into the light of the Gospell. Let vs nowe walke in it accordingle, and confesse Christ alone to be the bread of life. The secende thing that I noted vnto you in this aunswere of our saviour Christ, is: how we do eat of this bread, and that (I said) was shewed in these words: Hee that cometh vnto me, He that beleueth in me. To come vnto Christe, to beleue in Christ, this is to eate Christ, so that wee may wel say, as S. Austen said: *Quid paras dentes aut ventrem, crede & manducasti?* It is no neede to prepare toothe or bellye, beleue and thou hast eaten. But heere (deereely beloued) I must first admonish you that this place, now this 6. Chap. of Iohn, is not meant of the Sacrament, as some popishe interpreters haue ignorantly

Augustin.
tract. 25.
Vpon the
sixt of Ioh.

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ranſlie tolde you. The Sacrament was
not yet instituted, noꝛ any nowe present
knewe whether he woulde euer ordeine
any ſuch Sacrament of his body & blood,
oꝛ no: So that if hee had ſpoken thereof,
he had tolde them that, which they could
not vnderſtand. But thys Chyiſt doth,
without all conſideration, either of Sa-
crament oꝛ no Sacrament. He telleth
them howe and by what meanes his bo-
dy can be eaten, whether it bee in your
inward faith, when ſecretlie and wyth
your ſelfe you ſeeke vppon his bodie, oꝛ
whether it be in outward ſigne oꝛ Sa-
crament, which is a help of our infirmi-
tie, the moꝛe lively to taſte of his mer-
cies. There is but one & the ſame waie,
neither to eate his fleſhe, noꝛ to drinke
his blood: the which way plainely and
expꝛeſſely heere is deliuered vs by
Chyiſte, that we neede not to erre except
wee will. And this was Chyiſtes great
mercie, to prepare the harts of his chyl-
dren, that they ſhoulde not be offended
with any maner of vnderſtanding, when
they ſhoulde heare in the institution of
the ſacrament, Take, eate, this is my bo-

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Hebr. 11,

dy. They are before well instructed, and they knowe not what to beleue. The grosse & carnall fancies of transubstantiation, could not disquiet them. They knewe there was no way to eate Christ, but to come vnto him, nor to drinke his bloode, but to beleue in him. And thys faith was the more precious, the farther of his bodily presence was remoued frō them: They knewe faith was the taking holde and substaunce of thinges wee hoped for, and the sure apprehension and prooffe of thinges that were not seene. So that they knewe how to fede of hys body with great bolones to lift vp their soule, and take holde of his mercie that sitteth in Heauen at the right hande of his father. Whence vndoubtedly all the merites of his Passion do presently flow vppon his poore children. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, & all his obedience shewed heere in fleshe, from his corporall, reall, and substantiall body, commeth downe vpon vs, to cloath vs with righteousnes, that we may be found blameable be,

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foze his father. Thus much the disciples
wel vnderstood, and they murmured not
at these words, This is my bodie. Thus
much let vs learne out of this place a-
gainst wee come vnto the Sacrament,
That to come vnto Christ, & to belecue
in Christe, that is truely to eate Christ.
This beeing proued true vnto you, you
will sone set your selues free from all
poppysh Idolatrie. And how true it is,
marke wel, I beseeche you, what are the
wordes. I am saith Christ, the breade of
life. He that commeth vnto me, shall not
hunger. If Christ had spoken still pro-
perly, according to the metaphoz, hee had
said thus: I am the bread of life, hee that
eateth me, shall not hunger. Nowe hee
himselfe hath said: He that commeth, in
stead of this, Hee that eateth, if you wyll
beloeue him, you must needs confesse it.
To eate Christ, is to come vnto him. So
in this other sentence. He that beleueth
in me, shall not thirst. If hee had kept
the propertie of speech, he had said thus:
He that drinketh of me, shall not thirst.
In stead of drinketh, hee saith beleueth,
and therefore it is most certayne, to

15. 4.

drinke

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drinke of Christ, is to beleue in Christ.
 So that this is now an vndoubted truth,
 to eate Christ, to drinke Christ, to come
 vnto Christ, to beleue in Christ, these
 are al one. And who hath eares to heare
 and heareth not this? Whose iudge-
 ment is so blind that he cannot perceiue
 it? Compare the sayinges of Christ in
 this chapter: you cannot (if you wil not)
 be deceiued. He that beleueth in mee
 hath euerlasting life. And after: He that
 eateth of this breade, hath euerlasting
 life. Except ye eate the flesh of the sonne
 of man, and drinke his bloode, you haue
 no life in you. Hee that beleueth on him
 that sent mee, hath life euerlasting. You
 will not come vnto mee that you may
 liue. Who saeth it not heere, to eate, to
 come, to beleue, is all one. Againe: He
 that beleueth in mee, I will rayse him at
 the last day. And hee that eateth my
 flesh, and drinketh my blood, I will rayse
 him vp at the last day. After all those
 sayinges of eating his fleshe in deede, and
 drinking his bloode in deede, at which the
 Capharnaits were offended, and diuers
 of his Disciples forsook him, Christ sayth
 then

Iohn, 6, 47

Iohn, 6, 51,

Iohn, 6, 53

Iohn, 5, 24

Iohn, 5, 40

Iohn, 6, 54

at the Tower.

then vnto his Apostles, Will you also Iohn, 6, 67
goe away? As if hee should haue said, are
these wordes so strange, that you also
wil be drinen away? Vnto which Peter Iohn, 6, 68
answered: Lord to whom shall we goe,
thou hast the wordes of eternall life, and
wee belecue and knowe, that thou art
Christe the sonne of the liuing Lorde.

Loe heere, how Saint Peter himselfe, of
whose name & Pöpe braggeth so much,
and yet vtterlie renounceth his sayth.
Saint Peter (I say) vnderstandeth, all
these wordes of life, of the eating & drin-
king of Christes fleshe and his blood, hee
expoundeth them thus: To beleue in
Christ, and to know him to be the sonne
of the liuing God, euen as Christ him-
selfe had befoze taught him: The words Ioh, 6, 63
that I speake are spirite and life, it is the
spirit that quickeneth, the fleshe profi-
teth nothing. If all thys bee not plaine
enough, looke yet, and let Saint Iohn ex-
pound himselfe. Heere Christ sayth: He Ioh, 6, 56
that eateth my fleshe and drinketh my
blood, dwelleth in me, and I in him. The
same S. Iohn that wrote this, saith thus
again: Who so confesseth that Iesus
is I. Ioh, 4, 15

A Sermon preached.

is the sonne of God, GOD dwelleth in him, and he in GOD. Whereby it is plaine, he that confesseth thus of Christ, he eateth his flesh, & drinketh his blood. This (dearly beloved) is no new doctrine, but taught by Christ, received by his Apostles, written for all ages by his holy Euangelistes, now preached to the comfort of all true Christians, and in the primitive Church belieued of all the holy Fathers. I would alledge you theyr owne sayings but that the time passeth, and you haue them plentifully sette out vnto you, you may reade them when you will. These places alledged out of the Scriptures, one expounding another, they are the surest witnesses, to knowe the meaning of the holy Ghost. And what if here I should reason out of our Christes owne wordes, to proue, there can be no transubstantiation. Hee sayth for proue, that his natural body is risen, Luk, 24, 39. See my handes and my feete, touch mee and handle mee, it is euen I. Seeing Christ wyll haue our senses to iudge of his body, let vs doe so. See, feele, touche, taste, is it ought but bread? This argument

at the Tower.

ment me thinketh is good and wel warranted by Christ himself, and it seemeth not so only to me, but S. August. thought so now eleuen hundred yere agoes. See, *De doctrina Christiana. lib. 3. cap. 16.* and there you shal find it. But y^e time passeth and I will come vnto that, that I thinke you look for, & which y^e Pope hath made the substance of all his Passes. Christ sayth thus: Take, eate, this is my bodie. *Mat. 26, 26*
And what then? Is there any obscuritie in these words? Is it not often & plainlie spoken, what it is to eate his bodie? Are not his disciples wel taught? Knew they it not long before? As it is plainlie said: This is my body: so is it not plainlie expounded, These wordes are spirite *John, 6, 63* and life: No man can here be offended, but hee that is dull of hearing, and hath not hearkened before to the wholesome doctrine of trueth. But you will say, Why could not Christ as well haue said: this is a figure or signe, or token of my body. I aunswere. First, these wordes are without daunger, that his Disciples shold oreaine of transubstantiation: they are so assuredlie taught before how they should

A Sermon preached

shoulde eate oꝛ drinke Christ. Then I say, this our saviour Christ did chuse to speake, to shewe his great and abundant looue toward vs, that wee shoulde bee so fully perswaded that he were our head, and we his members, as if his naturall and reall body, were substantially within vs, that we shoulde know, whatsoener we could wishe from his mercie to comfort vs, by this Sacrament oꝛ covenant of his mercie wee shoulde so assure our selues of it, as if wee eate his very flesh, oꝛ drinke his naturall blood. The like phrases oꝛ speeches are plaine and often in the Scripture: Christ is our head, and we his members, hee dwelleth in vs, and we in him. Hee is the corner stone, and wee are the building vp. He the Vine, and wee the bꝛanches. His body is the meate, and wee the eaters. Whose hart is so dul that is not stirred vp with these speeches? Or who vnderstandeth not by these speeches, that Christ would shewe the aboundaunce of his lone toward vs, and the great boldnesse that Christ will haue vs to put in his mercy: As foꝛ transubstantiation, it is so strange from the
sence

Ephe, 5, 24

Ephe, 2, 20
John, 15, 5

at the Tower.

sence of the Scripture, that if the Pope had not been, I thinke it neuer had been thought of. And if the Councell of Laterane had not beene, it had neuer beene named. But let vs weigh the wordes a little, and conferre them with these late popish follies. Christ saith, Take, eate, Mat. 26, 26
this is my bodie. But the Pope sayth, take not, eate not, sitte a farre off, and looke on, fall downe and worship. Thys is my body. Was not this theyr manner of preaching? Howe els could this haue beene your manner of practise, when you came to the Sacrament, or as you rather called it, the sacring of your Masse? Christ saith: Drinke you all of this: this Mat. 26, 27
is my blood. The Pope vtterly denieth it, and proueth it by this reason. His body (saith he) cannot bee with his blood: there is *Concomitantia*, the one foloweth the other, and therefore you shall not drinke it, yet it is his blood. Christ saith, As oft as you doe this, preach foorth the death of the Lord vntill hee come. 1, Cor. 11, 26.
The Pope sayth, that is not necessarie. If you say Masse daile, it skilleth little, though you preach not once in a yere.

What

A Sermon preached.

What manner of Vicar call you this man, that dispenseth his Pastors doctrine thus deceitfully? Or what hope can you haue of transubstantiation, when it hangeth vpon his credite, that dealeth thus vnfaithfully? O dearly beloved be not deceived. These things be too plaine to be dissembled. It is his owne mouth that speaketh these things, which (sayth he) cannot erre. We know that there is no trueth in him, and whatsoeuer he doth, it is against Christ, and his eternall Gospell. For the words, This is my body (I trust) I haue proued it, they be not words of error, to make you beleue the thing that is not: the meaning is plaine. The bread is a warrant, and pledge vnto you, that as sure as you eate it, which is the signe: so sure your faith feedeth on all the frutes of his Passion, and the righteousness and true holines of his humaine bodie, couereth all your sinnes before God his Father, and cloatheth you rounde about with ioy & gladnesse. These are the riches of Gods abundant graces, which make the poore penitent sinners to seeme more glorious, then

at the Towre.

then all the woꝛldly treasure. This is
the secrete Manna with which God feed-
eth his elect, which maketh the hungry
hart moze glad and ioyfull, then all the
bzeade of Princes. These riches they
haue spoiled you of, that haue solde vnto
you so deere theyꝝ transubstantiation.
Thys foode they haue taken from you,
that haue fed you so long with a fancy of
Christes naturall body. For the words,
This is my body, are not strange. Such
phrases in the Scripture, are ener bled
vpon like occasion. In the 33. chapter of
Gene. *Jacob* calleth his Altar, the might-
rie God of Israell. Yet the Altar was
not God, but sette vp in memorie howe
mightilie God had preserved him. In
the 12. of Exodus, God sayde to Moses of
the Pascall Lambe. This is the Lordes
Pasceouer, and yet it was not the Pasce-
ouer, but the Sacrifice of the Lordes
Pasceouer, when in kylling the first
borne in the lande of Egypt, he passed o-
uer the houses of the children of Israell.
In the 7. Chapter of Leuiticus, where
God giueth to Aaron, the Shoulder and
best of the Sacrifices for his portion, he
sayth

Gen. 33. 10.

Exo. 12. 11.

A Sermon preached

Leu, 7, 35

sayth thus: This is the anointing of *Aaron*, yet the brest and shoulder of the beastes, were not the Oyle wherewith *Aaron* was annointed, but a signe or token of his annointing. In the first of

Num, 6, 7

Numerie, when God setteth forth the lawe of the *Nazarites*, Hee forbiddeth them to defile themselues at the death of theyr Father, Mother, Brother, Sister, and addeth this clause, Because the consecration of his God is vppon his head. Yet the hayre vppon his heade was not his consecration, but the signe of his consecration. In the fift of Numerie, where

Num, 5, 18

God setteth forth the Lawe of ieloussie: The water whereby the Woman is tryed, is called often the cursed Water, and yet the Water was not cursed, but shewed the Woman to be accursed and detestable. In the 19. of Deuteronomie,

Deut, 19, 17.

speaking of a false witness: Bothe parties are bidde to stand before the Lorde. Yet hee meaneth befoze the Priest, in whose brest, was *Vrim* and *Thummim*, a linelic representation of the Lord. In the 26. of Deuteronomie, teaching what they shall do that offer theyr first fruits,
it

at the Tower.

it is written : Thou shalt say this be-
fore the Lorde. Yet he meaneth befoze
the Altar, a present signe of the Lorde.
Ofentimes in the Lawe, The Arke is
called the Lord God. Yet the Arke was
not God, but a lively representation of
the Lord God. In the 17. of Genesis, God
speaketh of Circumcision: This is my co-
uenant. Which yet G D D himselfe ex-
poundeth in the verse following. This
is the token of my couenaunt. And what
can be moze plaine then this: So Saint
Paule saith : The Rock was Christ. Yet
Christ was not the Rocke that was in
Horeb ; but the water of the Rock was
the signe of Christes blood, which quen-
teth the thirst of al his elect and chosen.
So saint Paule calleth Baptisme, *La-*
nctum regenerationis, The washing of
the newe birth : yet the water dooth not
regenerate, but the holy Ghost. An hun-
dred such speeches you haue in the scrip-
ture. where the signe hath the name of
the thing signified. And how are you so
bewitched, that in this one Sacrament
of the body and blood of Christ, you can
not beare that phrase which is so small

Deu, 26, 5

Deu, 31, 11,

Gen, 17, 10
and 11,

1, Cor, 10, 4.

Titus, 3, 5.

A Sermon preached
in the Scriptures: But so it is, Saint
Paules prayer hath taken effecte in the
Popish kingdome: He that is ignorant,
1. Cor. 14. 38 let him bee ignorant still: But I hope
(deere lie beloued) better of you, God I
trust hath lightned you, and you doe vn-
derstand his holy Scriptures. You will
come in spirite and trueth to these holie
Misteries, and you haue forsaken your
olde leauen of all Romish Idolatrie.
Nowe a word or two of the fruite of ea-
ting and drinkeing Christ, and so I will
make an ende. To eate & drinke Christ,
is as I haue saide, to come vnto Christ,
to beleue in Christ, and the fruit of this
is: He that commeth vnto him, hee shall
not hunger. Againe: And he that belee-
ueth in him, shall not thirst any more.
This (deerely beloued) is y great fruite,
that vnspeakeable benefite, that endlesse
mercy, which they taste & eate of that la-
bour & are laden, and come vnto Christ.
My tongue cannot expresse it: your eares
cannot heare it: your hearts cannot ima-
gine it, tohat is the fulnesse of love that
springeth out of this Fountaine. To
thys, no moze, to be no moze an hun-
gred,

at the Tower.

gred, is to see GOD as he is, and to con-
temne the world, to haue all teares wy-
ped away from our eyes, & bee no moze
sorrowfull, to haue the glozie of God to
shine vpon vs, and no moze to regarde
the light of Sunne or Moone. This shall
bee then perfect, when Christ shall ap-
peare in glozie and Maiestie, and wee
shalbe cloathed with righteousnesse and
immortalitie. Nowe in this body of sin,
this happines is tasted of, when we feele
the spirite of adoption to crie vnto our
spirite, Abba, Father. When the mer-
cies of Iesus Christe doe so compasse the
inner manne, that wee see and feele the
kingdome of heauen pictured in our con-
sciencs, when with a great & longing
desire, Euen as the Hart longeth after
the water brookes: We cry with Saint
Paule, *Cupio dissolui*, When wee be tou-
ched inwardly, & say with the Saints in
the Reuelation: Come Lord Iesu, come
quicklie. These are the beginninges of
those euerlasting ioies, that can neuer be
made full, Till this mortalitie haue put
on immortalitie, and this corruptible,
incorruption. And we haue giuen into

Gal. 4. 6.

Psal. 42. 1.

Phil. 1. 23

Apo. 22. 20.

1. Cor. 15. 53

C. 2.

our

A Sermon preached

our mouthes, the songs of our triumphe;

1. Cor. 15. 55

O death where is thy sting? O hel where is thy victory? The songes of our ioy,

Apoc. 14. 3

Such as none can vnderstande, saue the hundreth and foure and fortie thousand, that are brought from the earth. Yet that eateth of Christ to this purpose, he is nourished, & he that drinketh of Christ to this hope, he is quickned. With this

Gene. 12. 1

meate and drinke, Abraham was filled, when hee forsooke his fathers house, his kindred, his countrey, to goe into a lande that God would shew him. With this

Exod. 2. 15

meate & drinke Moses was filled: when hee rather choose to bee a miserable seru-
uant among his brethren of Israell, then
to bee a mightie Prince in the Courte of
Pharaoh. With this meate and drinke
was Dauid filled, when hee wished ra-
ther to be a doore keeper in the house of

Psal. 84. 10

G O D, then to dwell in the Pallaces of
Princes. With this meate and drinke
was Paule filled, when he sayd, He ac-

Phil. 3. 8.

counted all the worlde as dung, that hee
might winne Christ. With this meate

Mat. 19. 29

and drinke whosoener is filled, He wyll
forsake father and mother, brother and

Sister,

at the Tower.

sister, wife and children, house and lands, Luk. 14. 16

yea, euen his owne life, and take vp hys
crosse and follow Christ. The remem-

bzaunce of immortality that Christ shal
giue vnto him, will make him hartlie

to confesse, that this life is but a mo-

ment. The length of his dayes that ly-

neth for euer, will make him behold his

owne bodie, and say: All fleshe is grasse.

Esay, 40, 6

The glozve of his Maiestie that shineth
world without end, will prooue the glo-

rie of man to bee but as a flower in the
felde. It will make his hart to cry often

within him: Lord feed vs euer with thys
breade. And sure (deere beloued) the

Iohn. 6, 34

cause is sone espied, why the world is so
drunken, with these transitory vanities:

they neuer felt what the things are, that
abide for euer. He neuer tasted of Christ

that hungreth and thirsteth after vaine
glozie, to become honourable in thys

worlde. He neuer tasted of Christ, that
heapeth vp siluer and golde, and cannot

tell for whom he gathereth it. He neuer
tasted of Christ, that spendeth his dayes

in wantonnes, and hearkneth not to the
sentence that shal bee spoken vnto him:

Come

A Sermon preached

Luk. 16. 2

Come giue account of thy stewardship. He neuer tasted of Christ, that hath his eyes open to behold vanity, and seeth not Christ crucified for his sinnes. He neuer tasted of Christ, that hath his eares open to all vngodly sounds, & heareth not the Trumpet that one day shal blow aloud: Arise ye dead, & come vnto iudgement. To be short, he neuer tasted of Christe, that is not crucified vnto the world, and the world vnto him, so far y sinne raignes not in his mortall body. The Prince neuer tasted of Christ, that putteth the glory of his court in concupiscence, in pride, in blasphemy. The noble man neuer tasted of Christ: that braggeth & boasteth of his parentage, and knoweth not that he is but dust. The Magistrate neuer tasted of Christe, that suffereth this great carding and dising, that leaueth sin unpunished, and vertue unrewarded. The Man or Woman neuer tasted of Christ that cryeth not in spirite: O Lord thou art mine inheritance. The father of all mercie, & God of all consolation, strengthen vs with his grace, that we may taste of Christ. Amen.

FINIS.



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